BX
6495
.R59S7

HENRY J. RIPLEY.

Class BX 6495

Book .R59S7

Workman Sprague Stearns

A TRIBUTE

TO

THE MEMORY

OF

REV. HENRY J. RIPLEY, D.D.

Printed for Private Distribution.

BOSTON:
FRANKLIN PRESS: RAND, AVERY, & CO.
1875.

BX6495
.R59S7

89159
ol

PREFACE.

Rev. Henry J. Ripley, D.D., died at his residence in Newton Centre, Friday evening, May 21, 1875. The funeral services were observed the following Monday. At the house, prayer was offered by a former pastor, Rev. S. F. Smith, D.D. At the First Baptist Church, the Scriptures were read by Dr. Smith, addresses were made by Prof. Stearns, likewise a former pastor, and by Dr. Hovey, the President of the Institution; and prayer was offered by his pastor, the Rev. W. N. Clarke. The remains were borne to the Newton Cemetery, followed by numerous relatives and friends, and by the students of the Institution. The next Sabbath, his pastor preached the sermon contained in this volume, commemorative of Dr. Ripley's relations to the church of which he had been for so long a time a beloved member.

Two of the sons of Rev. Irah Chase, D.D., the revered first professor of the Institution, "in grateful remembrance of the regard and affection existing for so many years between Dr. Ripley and their father, and between the members of both families," have generously provided for the publication of this "Tribute." I have been requested to select the material, and arrange it according to my judgment. It has been a labor accompanied by precious memories, and yet it has been a delicate task to make the proper selections. Dr. Ripley left few manuscripts; and those at my disposal have been so repeatedly

corrected by his own hand, it has been no slight difficulty to decide upon his final revision. From papers equally valuable, I have chosen such as I think will illustrate him as a LECTURER, an EXPOSITOR, and a PREACHER.

With the hope that these memorials will perpetuate in the mind of the reader pleasant recollections of a life distinguished by loyalty to truth, by devotion to the cause of sacred learning, by Christian affection for Christians of every name, by love for his country, including every race, and by an unselfish interest in the temporal and spiritual welfare of all men everywhere, this TRIBUTE is dedicated with sentiments of esteem to

HENRY S. CHASE
and
HEMAN L. CHASE.

O. S. STEARNS.

CONTENTS.

	PAGE.
Address of Dr. Stearns	7
Address of Dr. Hovey	24
Sermon of Rev. Mr. Clarke	35
Poem by Dr. Smith	60
Dr. Ripley's Paper on Theological Education . .	62
Dr. Ripley's Expository Lecture	78
Dr. Ripley's Sermon	91
Memorials	105
List of Dr. Ripley's Published Works . . .	112

REMARKS.

BY PROFESSOR O. S. STEARNS, D.D.

Dr. Ripley occupied a peculiarly influential position in this church. He has been connected with it nearly fifty years. He has identified himself with it in its weakness and in its strength. He was the wise counsellor, the tireless worker, and the discreet sympathizer. In his connection with his pastors, he has been rather a co-pastor, in the purest sense, than a private member. This position will be commemorated by his pastor next Sabbath. His position relative to the Institution, as one of the earliest Professors, — a Professor universally beloved by his students for his kindness, his fidelity, and his earnestness, and held in the highest esteem by the several faculties with which he labored, — will be spoken of at the present time by the President of the Institution. My part of this service is a very simple one; and yet so uniquely, for the last twenty years, have our lives run side by side, sometimes almost interpenetrating each other; so emphatically

has he been a father to me, aiding me by his advice, his sympathy, and his prayers, both while I was his pastor, and since that time; his life, public, social, and churchly, is so photographed upon my memory, — I know I shall be in danger of trenching upon the province of others, and of saying what, perhaps, I ought not to say. To me, Dr. Ripley was an ideal man. To all of us, he was a marked man, both for his goodness and for the good he accomplished. His life was so single in its purpose, so symmetrically developed, and so harmonious in its movements, it is much easier to say what he was not, than to delineate him as he was. Some lives are distinguished by special excellences, angularities, prominences, like mountain-ranges by which to map out a globe. Other lives are growths, germ-seeds ripening amidst storms and sunshines, and gathered at last, "as a shock of corn cometh in its season;" or, to change the figure slightly, they are like a tree planted by streams of water, whose leaf does not wither; and whatsoever they do prospers. Dr. Ripley realizes to me the ideal man of the first Psalm, more perfectly than any one I ever knew.

As my part of this service, indulge me while I give a brief biographical sketch of his external life, and a brief summary of that life.

Rev. Henry Jones Ripley, D.D., was born in

Boston, Jan. 28, 1798. He fitted for college at the Boston Latin School (a medal scholar), entered Harvard University at the age of fourteen, and graduated with the class of 1816, — a class much noted for its distinguished men. For a few months after his graduation, he devoted himself to teaching in North Hampden, Me., where he became a disciple of Christ, and decided to give himself to the work of the ministry. For this purpose, he pursued his theological studies at the Andover Theological Seminary, graduating in 1819. Among his classmates at Andover, we find the names of Jonas King, the well-known missionary in Jerusalem and in Athens; Charles B. Haddock, the scholarly professor in Dartmouth College; Worthington Smith, Joseph Torrey, and John Wheeler, each an honored president of Middlebury College, Vt.; and Francis Wayland, the late beloved president of Brown University. It was a class of rare excellence and efficiency; and our good friend both honored it, and was honored by it. While in the seminary he became interested in the spiritual welfare of the colored people in the South. The Rev. Pliny Fisk, the pious and devoted missionary in Palestine, of the class next above him, was his intimate friend. At the close of his seminary course, Mr. Fisk was sent by the prudential committee of the American

Board to the South, as an agent for diffusing missionary intelligence. He travelled extensively in Georgia, and became acquainted with the destitution of many parts of that State. Having learned, while in Savannah, that plans were being formed for the spiritual culture of Georgia by a Society composed of the members of the several evangelical churches in that city, he mentioned the name of his friend as one fitted for such a service. "I had become deeply interested in the condition of the colored people," says Dr. Ripley, in a brief statement of his feelings at this period of his life, "partly, perhaps, because a number of colored families were settled in a lane not far from my parents' residence, among whom, in my vacations, I used to hold religious meetings, and whom I visited, family by family, for religious purposes; and principally through reading Clarkson's 'History of the Abolition of the Slave Trade by England.' Though the Missionary Society was not designed for the special benefit of the colored people, yet it was natural to suppose that a missionary in Georgia would have to do with them as well as with the whites. I was not, therefore, indisposed to entertain the thought of undertaking a tour of missionary service for a few months." In due time he received an appointment, and, preparatory to it,

was ordained as an Evangelist in the Baldwin Place Church, Boston, Nov. 7, 1819. The centre of his field of labor was North Newport, Liberty County; but his work extended into several neighboring counties. In a few months, however, he relieved himself from his connection with the Missionary Society, and, by their consent, became the pastor of the churches in North Newport and Bryan Neck. Of this first settlement, he modestly says, "My services were, to myself at least, interesting. On the first occasion of my administering baptism, nineteen persons, all colored, were baptized." Returning to the North on a visit, during his first year's sojourn in the South, he received an invitation to visit the Baptist church in Eastport, Me., with a view to settlement. He made the desired visit, and received a call to become pastor; but after testing the climate for a year, and satisfying himself that his duty did not lie in that direction, he declined the call, and returned to his home in Boston. He was again invited to his former field in Georgia, where he labored with much success from 1821 to 1826. It was here he was married to his life-long, devoted, beloved companion, — her who has known by sad experience what bereavement was, but never as to-day. She knows, however, the wealth of the sympathy in her Saviour's heart, and the strong,

tender sympathy which warms towards her from the children who love her, and the friends who would comfort her.

In September, 1826, Dr. Ripley was invited to the chair of Biblical Literature and Pastoral Duties in the Newton Theological Institution. This professorship he filled with great acceptance until 1832, when the appointment of Rev. James D. Knowles of Boston, as Professor of Sacred Rhetoric and Pastoral Duties, allowed him to give his entire time to his favorite study, Biblical Interpretation. In consequence of the death of Prof. Knowles, in 1839, he was transferred to the vacant chair of Sacred Rhetoric and Pastoral Duties, — a position he occupied with marked vigor until 1857, when, on account of necessary changes in the corps of instructors, he became Associate Professor of Biblical Literature and Interpretation, continuing in this sphere of labor until his resignation in 1860. His work as a Professor in the Institution covers a period of thirty-four years. This instruction, however, was not limited to his special departments. He filled gaps; he supplied deficiencies; he added to his routine work extra labors. During the necessary absence of his associate professors on account of health, he supplied their place, although, as he writes of the year 1858–59, it was "to the lasting injury of my

nervous system." He never spared himself. He gave himself unselfishly to every pressing demand. By a careful survey of his professional life, it appears that he taught more or less in every department of the Institution's curriculum. He did this diligently and laboriously. Though, probably, he taught Church History not more than one year, I find among his papers a full and complete outline of the history of the Church, its doctrines, and its ecclesiasticism. He was a rounded-out scholar for his times, and was thus able to adapt himself to every special demand. I do not say that he taught equally well whatever he attempted. I do not know. It would be marvellous if he did. But for a teacher to pass from Biblical Criticism to Sacred Rhetoric, and from Sacred Rhetoric to Church History, and from Church History to Theology, requires not only adaptability, but a familiarity with the broad range of sacred studies, indicative of rare mental discipline and of comprehensive acquisitions.

For about five years after his resignation, he devoted himself to miscellaneous scholarly work, revising his books, re-writing his lectures, preparing for publication his "Church Polity" and his "Commentary on the Epistle to the Hebrews." But he longed for a more public life. He was eager to do good in a more effective form. His early passion for "the

elevation of the colored race in the United States, by common school education, and by the improvement of the colored preachers, and those who might become preachers," returned. And when, at the close of the war, the attention of Northern Christians was directed to the condition of the Freedmen, he availed himself of an appointment by the American Baptist Home Mission Society "as a missionary to preach the gospel, and in various ways to promote the efficiency of the colored Baptist ministers and churches in Savannah and the vicinity, and to instruct such young men of color as might be looking forward to the ministry." In this service he continued about nine months. How well he wrought, how strong were his sympathies towards those so ignorant, what trials he endured during that service, with what judicious care he sought to elevate those whom he taught, and how thoroughly he comprehended the difficulties in this direction, which both North and South are now seeking to overcome, all of us know who remember his intelligent report of his labors to the Home Mission Society at its anniversary in Boston, in May, 1866.

In the fall of the same year (1866), he was requested to take charge of the Library of the Institution. He accepted. It was a care which was genial to him, and to which he cheerfully devoted himself.

Often did he say to me, "The Library is my idol now. If I can only see it increase in scope and authority, the crowning wish of my life will be secured." Speaking of a certain set of books, quite costly, which he wished to secure, "If" said he, "we can place that set on our shelves, I shall be ready to depart." Steadily did he pursue his purpose. Earnestly did he solicit aid from sources beyond the designated funds. Never did he solicit in vain. His wish in regard to the work referred to was gratified; and the completed catalogues of the library, that of authors, and that of subjects; the completed sets of books, or those nearly completed, which were previously almost worthless; the winnowing of duplicates, and the purchase of what was permanently valuable; the minute accuracy of his daily toil, and the large additions made by his suggestion,—all bear witness to his scrupulous fidelity, and determined purpose to fill up the measure of his days with usefulness. It was his last work. It was comparatively an unseen work; but it was an emblem of himself. It was a finished work. The Report of his labor in the Library during the last year, already prepared for the auditor, and for the inspection of the Trustees at their next meeting,* symbolizes his public life

* His death occurred May 21. The Trustees held their annual meeting June 8.

as an exposition of our Lord's life-test: "He that is faithful in that which is least is faithful also in much."

It would be wrong, however, to regard the public life of our venerated friend as exhausted by his professional connection with the Institution. That included, in the main, his public life. From his coming to Newton until his death, he was identified with it, either as a Teacher, a Librarian, or as a Trustee. He loved it as few others. He gloried in its prosperity. He gave it his sympathies, prayers, and co-operation. It was his earthly idol. But besides the honor of preaching the gospel by means of those whom he taught what to preach, and how to preach, his well-known writings will continue to preach the same truths, in a more quiet way, to families, to Sunday schools, and to preachers of all evangelical denominations, long after the students who loved him, and spoke from him as an authority, shall have passed to their final award. His Notes on the Gospels and on the Acts of the Apostles, on the Epistle to the Romans and on the Epistle to the Hebrews, were all timely, scholarly, suggestive, and instructive. His clear, compact, terse style appears in every sentence. The essence of the passage considered is at once before the eye. We feel instinctively the sincerity, ingenuousness, carefulness,

and judiciousness of a man who knows that he stands on sacred ground when expounding the word of God, — a man, who, frank in examining the opinions of others, and biassed by no dogmatic conclusions, or philosophic theories, has rigidly decided that God must be the interpreter of his own revelation, and that therefore, as all Scripture is the divine expression of the same divine mind, Scripture must explain Scripture, and the whole must stand by the combination of its parts. "There may be dark things," he used to say, "which none of us can illumine. There are mysteries to us; but there are no mysteries in the mind of God. 'God is his own interpreter, and he can make it plain.'" A friend writing to me on the occasion of Dr. Ripley's golden wedding, — a man unsurpassed in our denomination for his accurate knowledge of the Greek New Testament, — said, "Wearied as I often am by wandering through the mazes of commentators for a definite result, I come back refreshed to the interpretations of Dr. Ripley, and find that the gist of the matter is all there." Many another scholar would say the same. Candor and thoroughness, as well as the instinctive faculty to seize hold of and express the legitimate thought, distinguished him in his work as a commentator, as well as in the class-room.

I need not speak of his contributions to our

denominational literature, of his book on "Sacred Rhetoric," his work on "Church Polity," and his articles in the "Reviews." We know all about them, and have always honored him for them.

But his earthly toils are ended. His sojourn with us has ceased. It is only a few days since we saw him climbing the "Hill" with his accustomed vigor and resoluteness of purpose. Soon we heard he was ill; but we were not alarmed. Frail as he was, we never thought of him as dying. We knew he was frequently weary; we knew that the grasshopper was often a burden; we knew that he was wearing out: but we did not believe that he could die. So carefully had he guarded his body as the temple of God, so pure was the spirit which dwelt within that temple, we did not look for death: we looked for translation. And translation came. No suffering, no pain, no tears, no farewells, belonged to him. Like a child wearied with its day's studies and pleasures, he wrapped —

> "The drapery of his couch
> About him, and lay down to pleasant dreams."

Anxious as his last hours were to those around him, anxiety on his part had fled. It was a hallowed scene. None dared to break the spell. A heavenly halo rested upon his brow; and his last breath

was a benediction. All we knew was that he was asleep, —

> "Asleep in Jesus! blessed sleep,
> From which none ever wakes to weep, —
> A calm and undisturbed repose,
> Unbroken by the last of foes."

We saw him just as he expressed himself with his last words to me, — "unharnessed." "You see me now *unharnessed*," said he. And when I responded, "Well, Doctor, the yoke has not galled, has it?" "No," he replied with his accustomed smile; "the yoke has been easy, and the burden light."

> "His youth was innocent, his riper age
> Marked with some acts of goodness every day;
> And, watched by eyes that loved him, calm and sage,
> Faded his late declining years away.
> Cheerful, he gave his being up, and went,
> To share the holy rest that waits a life well spent."

Such is a meagre outline of the man universally esteemed during a public career of more than half a century. He was esteemed for his intrinsic worth and for his actual achievements. He has been before the world all this time as a preacher, a pastor, a teacher, and an author; and the summary of his success, may, I think, be compressed into two characteristics, — his goodness of heart and his singleness of purpose.

The verdict of one is the verdict of all, — that he was eminently good. "Good" is the one choice word we all love to apply to him, with which to jewel his memory. Neighbors called him the good man. Students called him the good teacher. His associate teachers recognized his unselfish, peace-loving, peace-making goodness. His brethren in the ministry appreciated his goodness, and pronounced it a virtue of commanding power. It was an unmingled, sterling goodness. It was not in him a negative excellence; nor was it tainted with the weakness of indifferent pliability. He was gentle in spirit as the zephyr, and strong as a west wind. He was kind, and yet he was firm. He was as catholic towards the opinions of others as the air he breathed; and yet he was as solid in his own convictions as a rock. He did not seek esteem and love, and yet he commanded both love and esteem. Few men dared tread rashly into the sanctuary of his heart, and yet no man but felt the sanctity of that heart. He was not demonstrative in the exhibition of his religious emotions: he was, in fact, very reticent about them. But his kinship in spirit with the spirit of his Lord and Master compelled him to be known and read of all men. Like the glory of spring blossoms, his piety burst forth from his inner nature, and shed a sacred fragrance

all around him. He made no claim to public recognition, by fascination of manner or brilliancy of matter. He was content to work unheralded and unknown. But the fire of love was in his soul, and it could not but vent itself in heat. His life was like his piety, from germ to fruitage almost unobserved even by himself. He knew not the day nor the hour when he passed from death into life. He always believed that the change had taken place before he justly recognized it. What he did know was, that he delighted to seek to know the will of God, and do it. Resting as a child on the sacrifice of Christ as his basis for present and future salvation, the faith which was in him was a growth, and his Christian character was a growth, — a growth of rare beauty and of exquisite symmtery. Tenderly alive to the requirements of the law, and exacting its fulfilment in himself to the verge of possibility, he rejoiced in the sunshine of redeeming grace. He could not be angular in his life or in his religious beliefs, if he had tried. God was to him the infinite One. God's word to him was a completed whole. God's claim upon him was "to come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "Not that he had already obtained the prize, or was already per-

fected" (he would quickly check me, if I so said); "but he pressed onward, if he might but lay hold of that for which he was laid hold of by Christ Jesus." Hence the greatness of his goodness: hence we crown him to-day with the one word, GOOD.

This goodness was, perhaps, most apparent to us by his singleness of purpose; for, to the observer, it is what a man does, rather than what he is, which decides the value of human life. It is an erroneous criterion; but it is the common one. And, in the case of Dr. Ripley, he can easily abide the test.

Uniting the several parts of his life, and summing up the items so as to make a whole, considering, as we should, that the whole was the result of a spirit incased within a weak body, I think we shall all acknowledge that his fifty years of toil were years of marvellous achievement. I need not dwell upon the particulars. They are certainly suggestive of variety in form, and of solidity in substance. Whatever he undertook, he did well. Whatever he achieved, he wrought out by slow, painstaking, concentrated method. He was minute in his investigations, and accurate in his results. He was earnest, and consecrated to the work in hand. He deemed it no hardship to spend days on a single passage of Scripture, or to determine the meaning of a single word. He toiled steadily on, undeterred by per-

sonal ease, unchecked by personal relief, his mind fixed on one thing, ever repeating to himself the maxim of the apostle: "This one thing I do." He could not toss off work with a smile. He could not leave to others what he could do himself. The thing right before him, to teach, or to preach, to write books, or to instruct freedmen, to restore a misguided disciple in his own church, or to unravel the difficulties of some disorganizing church, to labor for the healthy growth of his denomination at home, or to counsel for the aid of its missionaries abroad, whatever engaged him absorbed him, and became the atmosphere of his existence. In this way, the singleness of his purpose gives fragrance to his memory. "The fathers, where are they?" "Mark the perfect man, and behold the upright; for there is a future to the man of peace."

ADDRESS.

BY PROFESSOR ALVAH HOVEY, D.D.

I HAVE been asked to say a few words on this occasion concerning my honored teacher and associate in labor, who has literally fallen asleep in Jesus; and, though I am grateful for the privilege of bearing public testimony to his worth, I am deeply sensible of my inability to do it as I would. It may seem to you an easy matter for me to speak to neighbors and friends of one who was so long with us, and whose life was at all times so transparent and sincere. But while there is no possible motive for the use of extravagant language in the present service, since the character of Dr. Ripley needs no praise to make it beautiful, and no homage of words to make it noble, there is abundant reason for solicitude, lest some word that is spoken may fail to represent the exact truth, or some thought that is uttered mar the impression which his life has made on your hearts.

More than three weeks ago, with no premonition

of what was to come, I wrote these words: "Of the second Professor in the Seminary, Rev. Henry J. Ripley, D.D., I must be suffered to speak from the heart. For to say that he taught in the Institution thirty-four years with success, giving instruction at different times in every branch of study belonging to the regular course; that his teaching was uniformly clear, trustworthy, and to the point; and that his writings, whether controversial or expository, have been a credit to our denomination, — is but a part of what may be truly affirmed. In my intercourse with him during a period of thirty years, I have never discovered a trace of unfairness in his judgment, of self-will in his temper, or of obliquity in his conduct. I have always found him a lover and a maker of peace, ready to suffer wrong, but not to do wrong; and while it is true, that, when judged by the divine standard, 'in many things we all offend,' I can point to him, and say in the language and sense of the Psalmist, 'Mark the perfect man, and behold the upright; for the end of that man is peace.'" Little did I foresee, when putting these sentences on paper, that the last expression would be fulfilled so soon. Little did I imagine, when venturing to describe him as "the perfect and upright man," sure of a peaceful end, that, before the day when these words were to be

read, he would have ceased to breathe, as a little child sinks to rest.

The estimate which I expressed of his work is confirmed by the following language used by the Trustees when he resigned his place in the Faculty (1860): "The Trustees cannot permit the Rev. Henry J. Ripley, D.D., to retire from service in the Newton Theological Institute, without putting on permanent record, and making public, an expression of their estimate of his personal worth and his official services.

"For thirty-four years he has sustained the relation, and performed the duties, of a Professor, not always in the same department, but uniformly, in whatever chair, with credit to himself, and with satisfaction to those whom he has served.

"His purity of character, his amenity of manners, his eminent prudence, his unwearied devotedness to his appropriate work, his patient sacrifices in times of trial, have greatly endeared him to all who have been under his instruction, and commanded the respect and confidence of all the friends and supporters of the institution.

"His retirement creates a chasm which will not easily, in all respects, be filled. A generation of the servants of Christ has passed under his eye, and received the impress of both his able tuition and

his genial influence; and to the churches and to the world has accrued large benefit from the position which he has faithfully occupied, and the labors which he has unostentatiously performed."

Every member of the Board who was present gave his vote in favor of this testimony; and I hazard nothing in affirming that every one gave it with a clear conscience; for it was but a simple and truthful acknowledgment of services continued with unsurpassed fidelity through a longer period than has been filled by the labors of any other Professor in the seminary.

But to-day, as I look back over many years of labor and of friendship with Dr. Ripley, several traits of his character rise before my mind with special distinctness; and to these I will now briefly refer.

One of them was *devoutness* of spirit. He was a godly man, a worshipper of the Most High. No person could be much in his company without feeling this. His piety towards God was not put on for a day or an hour, as if to meet the requirements of professional life, or to satisfy the irregular claims of conscience; but it was in the depths of his heart, and, therefore, revealed itself constantly, and without effort, in the tones of his voice, in the light which shone from his eye, and in the serious

though pleasant smile which often rested on his face. To me he has seemed like one who was walking with God, like one whose work was allied to worship, and whose worship was singularly devout. Irreverent language was a stranger to his lips; and I believe that he would not have repeated such language, though it had been as full of wit as it often is of sin. In prayer, his words betokened filial confidence in God, but a confidence full of awe and wonder and worship; and it may almost be said, that, by the devoutness of his spirit, his whole life, for years, was rendered, in the words of Origen, "one great connected prayer." Those of you who have joined with him frequently in social worship, and who have observed him closely when performing the ordinary duties of life, will indorse the correctness of what I have just said.

Faith in Christ was another trait of his character. This, indeed, was the centre and spring of his religious life. He trusted not in his own uprightness, but in the Saviour of lost men. "Repentance towards God, and faith in the Lord Jesus Christ," he felt to be as necessary for himself as for the thief on the cross. And the Epistle to the Hebrews was one of the sweetest books of the New Testament to his heart, because it sets forth so distinctly the sacrificial and intercessory work

of the Saviour. Oh, how often have I heard him extol the redeeming grace of God, and repeat the thought expressed in the pathetic lines: —

> "Nothing in my hands I bring:
> Simply to thy cross I cling."

Dr. Ripley was not, then, a merely devout man, like Cornelius before he listened to Peter, but a trustful disciple of Christ, like John the evangelist, a believer in Jesus as "the Lamb of God that taketh away the sin of the world." And it was this faith which oftentimes, if not always, lifted him quite above despondency in trouble. Never shall I forget one occasion, when with me he strove to pour light into a despairing soul by pointing it away from self to the sin-atoning Lamb; and the vivid assurance which I then gained of his own faith in the Saviour, as being even more absolute than he himself imagined, has remained unshaken from that hour to the present. The chief glory of his character was an affectionate confidence in Christ.

Reverence for truth was another trait of his character. And this is a radical virtue. Without it, there can be no genuine manhood. Without it, every other virtue is weak, if not worthless. Profound reverence for truth is a prime qualifica-

tion for any place of trust, and especially for the work of a scholar and teacher, especially for one whose very business it is to discover the highest verities of being, that he may make them known to others. And certainly no man with whom I am acquainted has given me better evidence of his veneration for pure, unadulterated truth than Dr. Ripley. To him it was sacred; an object of love, indeed, but at the same time an object of awe, holy as well as beautiful. Hence it was, that, having satisfied himself of the truth of the Scriptures, he was a remarkably candid, reverent, and successful student of the same. Hence it was, that, even in controversy, he did not sacrifice accuracy to force of expression, nor seem to pass for a moment under the influence of any lower motive than a desire to set forth the truth without any tincture of error. Hence it was, that, in the classroom, his reasons for any opinion were always listened to with respect, and generally accepted as conclusive. But his reasons were rarely of a speculative character: in almost every case, they were drawn from the word of God, the lessons of experience, or the facts of history. No person could be under his tuition for any considerable time without being convinced that he was as free from the influence of prejudice as it is possible for

one to be in this imperfect state. A holy loyalty to the God of truth controlled his spirit in the work of investigation and in that of instruction. As he aimed at perfect accuracy of conception, he naturally sought for equal accuracy of expression; and the influence of his teaching tended, I am sure, to make his pupils faithful students of the divine word, and safe expositors of its meaning.

Fidelity in service was another trait of his character. He gave himself to his work, carrying that work on his mind and heart, and using all his strength for the accomplishment of it. He was regular, systematic, punctual, in the discharge of his duties. Up the "Hill" in autumn or winter, through rain or snow, would he climb with patient step, whether to meet his class, or to open the library; and rarely, I believe, was he a moment too late for his task. I have admired his method, wondered at his resolution, and been grateful for his example; but I have sometimes feared that his strength would be weakened in the way, and more than once have I suggested to him my fear. Yet he would not lay aside the beautiful habit of his life, but continued to the last punctual, and attentive to all the details of his work. Perhaps it was best for him so to be. Perhaps the useful labor which he performed brought more of refresh-

ment than of weariness to his nature; for the two sides of our being are mysteriously united. A contented mind is often the best friend of a failing body; and congenial employment is sometimes pre-requisite to the possession of a contented mind. Happily, then, we may believe that his long-cherished habit of regular service was not maintained by Dr. Ripley to the detriment of his health, but that what was a source of power to him in early manhood was also a blessing when he had passed the age of threescore and ten, and might expect, with the Psalmist, trouble and sorrow. Rarely does a follower of Christ enjoy the privilege of performing so much useful service at so late a period in life, and still more rarely is one able to perform it so well.

Magnanimity was another trait of Dr. Ripley's character. His soul was great, and capable of the most generous action. The relations which I have held to him for many years justify me in speaking positively on this point. He was great enough to care more for the common good than for his own, — great enough to be silent as to his own preferences, that he might gratify those of other men, — great enough to waive his own rights for the sake of peace and in the interest of true charity, — great enough to rejoice with those that rejoice, as well

as weep with those that weep, — great enough to be forbearing and forgiving, to be true without self-will, and firm without harshness. His was not a timid soul, without judgment or conviction, but, rather, a Christian soul, fair, large, benevolent, capacious of light, looking at men with kindly, unselfish, hopeful eye, doing justice, loving mercy, and walking humbly with God.

These are some of his excellences as I recall them to-day. But no analysis can show the full beauty of his character. It was harmony itself: it was woven throughout of choice material, one virtue blended with another in closest union. His understanding was naturally good, and his memory retentive: both were strengthened by education in the best schools of Boston, Cambridge, Andover. By the grace of God, his inward life was renewed, purified, and directed to the highest end. Persistent study, careful instruction, wise self-control, increased his ability for service; and the cultivation of every Christian grace through the aid of the Divine Spirit changed him more and more into the image of his Lord. He was a true scholar, a faithful teacher, and an "example of the believers, in word, in conversation, in charity, in faith, in purity." Instinctively do I put myself with those who mourn to-day; for his bearing

towards me was ever that of a father or an elder brother: but I would comfort your hearts, as well as my own, by the reflection that he "kept the faith," and has come to the "grave in a full age, like as a shock of corn cometh in in his season." And to every other friend I would say, Be like him in faith and prayer, "in the patience of hope and the labor of love."

"So live, that, when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

SERMON.

BY REV. W. N. CLARKE.

"He was a good man, and full of the Holy Ghost and of faith." — Acts xi. 24.

I have undertaken, I fear, more than I am able to perform. I have promised to speak of Dr. Ripley in his connection with the history of this church. As I approached the work, I have wondered whether it was right for me to undertake it, since Dr. Ripley was already past seventy years of age when I first knew him, and since the period of his greatest influence here is entirely beyond my personal knowledge. I can learn the main facts, perhaps; but I have deeply felt that the true knowledge of such a man belongs only to those who have lived with him, and borne the burdens at his side. No array of facts or incidents can rightly represent such a life. One must have the personal knowledge, the impression of the life and of the man, which nothing but long acquaintance can afford; and I have been constantly reminded that a comparative stran-

ger was attempting to describe an old friend of those who heard him. Nevertheless, I have had no desire to withdraw from the labor of love which I had undertaken. It is the duty of this church to make special acknowledgment of such a blessing as his life has been; and this duty is made all the more delightful by the fact that he was here long ago, to prepare the way for us who have now entered into his labors.

When I sought for a text, it was no easy task to find one, — not because appropriate words of inspiration were few, but because they were so many. It is not a one-sided character that we are to consider. It is not a character marked by some one excellence, while others, not less important, are conspicuously absent. It is a character of great symmetry; and it seemed as though almost any Scripture that told of God's dwelling and working in his people would be appropriate as a text. A text from Romans, about salvation by Christ alone, would be appropriate; and so would a text from Corinthians, in praise of love; and so would a text from the Psalms, about the blessedness of life in God. We might commemorate faithfulness, or purity, or brotherly kindness, or devotion to the cause of Christ, or almost any other Christian grace. But no one of all the specific texts would be much

more appropriate than another; and I have not known what better to do than to come back to the word that has been on all our lips, and let this stand as the summary of truth concerning him: "He was a good man, and full of the Holy Ghost and of faith." A good man: there is no other word, after all, as noble as this; and this is the word that all his neighbors and brethren have been speaking concerning him ever since we knew that he was soon to pass away.

His personal history is not my theme, neither is his work as a teacher and an expositor of the Scriptures. The service which I offer to-day is only the tribute that is due from the church he loved and served. As for the personal history, let it suffice to say that he was born in Boston in 1798; that he was graduated from Harvard College in 1816, and from Andover Theological Seminary in 1819; and that, before coming to Newton, he labored for several years as a preacher in Georgia. He came hither in the autumn of 1826, and became a member of this church on the fourth day of February, 1827. He came, as you know, to be the second Professor in the Theological Institution which had been opened, under the instruction of Prof. Irah Chase, in 1825. From 1826 to 1875, with the exception of about a year in 1865–66, Dr. Ripley has resided continuously in Newton.

Only one other man has had an equal opportunity to influence the character of this church; and he was the second pastor, the Rev. Joseph Grafton. His predecessor, the Rev. Caleb Blood, had served only seven years, — from the foundation of the church in 1780 to 1787. Father Grafton, as he has long been called, came in 1788, and served as pastor for nearly half a century. It was not merely by reason of his long pastorate that he left a strong impress upon the people. It was his nature to be influential. A man of keen mind, of strong convictions, and of great vigor, he soon began, as the records indicate, to give new character to the church. New dignity and force came in with his administration. The average of additions to the church during his long pastorate was almost exactly one a month; and that, considering the sparseness of the population, and the small number who came from other churches, indicates a success, at least equal to that of later years. The church was well taught in his day, and was characterized by something of his own soundness and strength.

When Dr. Ripley came, Father Grafton was passing into old age; and there was need of other hands to wield the controlling influence that he had exerted. He lived, indeed, for ten years longer, and continued sole pastor until he was seventy-

eight years old; but his accustomed vigor, of course, was gone. It was natural, in such circumstances, that Prof. Chase, as the first well-educated man in the community, should be welcomed at once to a prominent position, and that Prof. Ripley, also, when he came, should find an important sphere of action in the church. These two men were provided against the time of need, when the old pastor's strength was failing. At the same time, Deacon Stone, a member of the church from his early years, was growing up to manhood. He took an active part in the work of the church, and, though still quite young, was chosen deacon six years after Dr. Ripley's coming. Dr. Chase removed from Newton nearly thirty years ago; but Deacon Stone and Dr. Ripley have stood side by side, affectionate friends and faithful fellow-laborers, until now one of the two has fallen. They have worked harmoniously together, and have stood firmly in times of trouble, always loving the church, and doing more for it than the people of a younger generation know.

For about a year before Father Grafton's death, the Rev. F. A. Willard served as colleague; and, after that event, he remained as pastor. But the church had been greatly weakened by dismissing members to form neighboring churches; and the

financial troubles of 1837 had sorely embarrassed those who remained: so that in 1838 it was judged impossible to support a pastor. Three years earlier, indeed, Mr. Willard had been settled with the promise of two hundred dollars a year, if so much was needed, from the State Convention. But the hard times had made matters worse; and now the church felt compelled to do without a pastor, unless they could secure one at very small expense. Very naturally, they looked to the Institution for help; and Dr. Ripley was invited to act as pastor until some other arrangement could be made. The characteristic account which the record gives of this act will serve as a fit introduction to the relation that was thus entered upon. "The proposal was made in view of the fact that Prof. Ripley's engagements in the Institution were inconsistent with his giving himself to the work of a pastor; but the hope was expressed, that a portion of his time might be secured for the benefit of the church, for visiting the sick, attending funerals, and exercising a general supervision over the affairs of the church. It was also regarded as a temporary arrangement, to endure only while it should not be in the power of the church to secure the undivided services of a man wholly devoted to the pastoral office." On the next page of the book it is recorded,

perhaps in a still more characteristic way, that "Prof. Ripley signified his acquiescing in the wishes of the church to act as their pastor. He distinctly intimated his sense of the very imperfect manner in which he could perform the work of a pastor, on account of his engagements in the Institution. The church were informed that they must not expect services from him that would interfere with his other duties; that he could preach for them only occasionally, reliance for pulpit services being placed on the students, and on such exchanges as might be arranged; and that this arrangement must be regarded as a temporary one, growing out of the feeble condition of the church."

Every one who was accustomed to attend our church-meetings more than five years ago will recognize this as Dr. Ripley's own record. The style is as unmistakable as the handwriting. In this scrupulously-guarded statement, we perceive the character of the man, and at the same time we have the key to his subsequent relation to the church. This is a good example of his careful and candid manner. No hasty promises would he make. No responsibility upon which he entered was to be left with its limitations undefined. He would not undertake too much; he would not promise any thing that would require him to neglect his duty: but he

was frankly and honestly ready to serve, as far as he had the power. He was willing to assume this additional labor, when once its limits and conditions were properly understood; and all who knew him might be as certain that he would not slight it, as that he would attend to his duties in the Institution, for which he so carefully reserved the first place.

The same scrupulously-faithful spirit appears in all the service he rendered to the church. He served as clerk of the church from 1838 to the end of 1841, and again from 1854 to the end of 1869, with the exception of the year he was absent, — eighteen years in all. Dr. Smith acted as clerk during his own pastorate, from 1842 to 1854; and I doubt whether there is a better record in existence than that which these two clerks have made. Many of us are familiar with Dr. Ripley's clear and exact method. I doubt whether one could find a carelessly-constructed or ambiguous sentence in his whole record. His transcript of the doings of the church was absolutely faithful. It was his custom, also, besides keeping the ordinary record, to insert from time to time the report of any events that were of special interest to the church; so that his record probably contains all that is essential to a knowledge of the history of the church in the period which it covers.

In like manner, he faithfully took upon his mind and heart every matter in which the church was called to act. For many years, he was the leading counsellor; and it was no indifferent or merely official counsel that he offered. The interests of the church were his own. For many years, beginning as early as 1828, he was a member of the standing committee, whose duty it was "to examine candidates for baptism, and to converse with any who might be subjects of discipline." In the work of examination, some of the candidates used to think him almost too searching and persistent; but every one knew that his motive was love for the honor of Christ. He often sought for wanderers, to win them back. He gave himself earnestly, whenever there was occasion, to the work of reconciling alienated brethren. All labor that looked toward the progress, purity, and honor of the church, appealed to his heart, and commanded his time and his powers. He thought it no hardship to spend hours in composing a single resolution to be adopted by the church in some case of discipline, or other important matter. He so thoroughly took the interests of the church for his own, that he could not bear that any thing but exactly the right thing should be said; and so he would write over and over again; and perhaps his sixth draft of a resolution would come to the pastor's

hands interlined at every fourth word. The same desire appeared both in great things and in small, — the desire that the action of the church might be, not only almost right, but exactly as the Lord would have it. If the church ever acted hastily, or unscripturally, or unwisely, it was not under his leading; and so efficient was his influence, with that of other men of kindred spirit, that there is singularly little to regret or be ashamed of in the history of this church.

But we shall not understand how great his influence became, unless we refer again to his pastoral service. The way for such service was most happily prepared. Great revivals occurred in 1827 and 1832; nearly two hundred persons being added to the church during these two seasons of refreshing. At these times, Dr. Ripley was an active helper of the pastor. Father Grafton was old and feeble; and it was by Dr. Ripley's hands that many of the converts were buried with Christ in baptism. By such experiences, he had already become endeared to the church, before he entered upon pastoral service. For nearly two years, from 1838 to 1840, he filled the office to which the church invited him; and, after he felt compelled to withdraw from it, more than another year elapsed before his successor, Dr. Smith, entered the field. While Dr. Ripley was acting pastor, the people were not allowed to feel that they

were pastorless. Indeed, as far as I can learn, he did more of pastoral work than of preaching. The pulpit was supplied largely by means of others; but the pastoral service which he personally rendered was as great as that which most churches receive from settled ministers. In this way, he gained a contact with the people such as no other man besides the pastors has had the opportunity to obtain. He gained it, and he never lost it. To the day of his death, he felt a personal interest in the members of the church; and they had never ceased to regard him as a father and a friend. The tie, of course, has been somewhat less strongly felt of late, for the church has greatly changed, and new members have come in, in large numbers, since age removed him from active service. Yet he was tenderly loved by them all, even to the end; and we can well understand what an influence he must have exerted over the people whom he had faithfully and lovingly served as pastor. He had qualifications for the pastoral office such as few men possess. His ideas of fidelity were both noble and exacting, like those of the Apostle Paul; and he applied them to himself more strictly than to any one else. He never consciously slighted his work. I can well see, that, in pastoral service, he must have been searchingly faithful in dealing with individuals. He was the

very man to "reprove, rebuke, exhort;" for it was impossible that he should approach any one on an errand of exhortation, without commanding the respect of the most unwilling. Yet, with all the dignity of his faithfulness, there was a power of reaching the heart, which, were it a matter for envy, any pastor might envy him. He was so wise, that he could enter into the experience of others. Christian truth was marvellously balanced in his mind. He had no one-sided views of Christian life, to make half of the experience of Christians unintelligible to him. He could enter into the difficulties of the mind with which he was conversing; and he was wise, almost beyond all other men, in meeting and removing the perplexities of the thoughtful. Knowing the gospel so wisely as a whole, he was able to make the right use of its parts. He could select the truth that suited any given case, and apply it to the difficulty before him. And then, who could resist the sweetness that was in it all, the gentleness, the love? Who could stand on his dignity against the approaches of such a friend? or resent the gracious influence that led toward holiness? Fidelity, wisdom, tenderness — in these noble qualifications for the work of a pastor all who knew him will testify that he excelled.

When such a man had gained the affections of

a church by pastoral service, he could not fail to retain them. Such a relation would not be broken by the coming of a settled minister. Dr. Ripley was a man who could be loved and trusted and consulted, without injury to the pastor. He was the last man to stand in a pastor's way. Indeed, he was as true a friend as a pastor could have. But, of course, the people loved him, and trusted him, and went to him for counsel. And many there are whom he has helped to bear their burdens. It was his wont to seek out the afflicted, and offer his heart for their help. His sympathy was quick and deep. He was wise in drawing out the lessons of affliction; and his knowledge of the word of God gave him the best of arguments with which to cheer the faint. Beyond all, he possessed that evident personal acquaintance with the things above, which seemed to give him both the power and the right to introduce others to them. He was a true spiritual father to the bereaved and the dying. Many, also, have sought him in spiritual perplexity and doubt, going to Dr. Ripley when they could open their hearts to no one else. Such always found him a ready helper, and were always refreshed by his sympathy and counsel. One resorted to him in great perplexity, and almost in despair, and told him all her heart, ending her sad confession with, "I think I do

believe in God, but I don't know that I believe in any thing else. I don't believe in any mortal." Instantly he responded, with his ineffable smile, "Daughter, let us pray!" And his words not only lifted her heart up to Him in whom she did believe, but brought in, quick as thought, the assurance of a precious and holy human fellowship. Many have had similar experience, resorting to him in perplexity, and always receiving for their guidance some wise and loving word. He was always helpful; and many have praised God for the grace that was given to them through him.

The influence that he possessed in the affairs of the church was always exerted, as I have said, with great wisdom. But this is not enough to say of it. The element of his influence that was most familiar to us deserves a fuller mention. I mean, the peacefulness of his spirit, the atmosphere of love that surrounded him. Let me quote a characteristic and suggestive passage from the record of the first meeting in which he acted as clerk. How well we can imagine the speech which he reports in brief! It was in 1838, when Mr. Willard had just resigned for want of support. "Deacon Stone," he writes, "was requested to act as Moderator. The business of the meeting was introduced by H. J. Ripley. He briefly mentioned the substance of the recent

communications between our Pastor and the Society; and after reminding the church of the solemnity of the circumstances in which they then were, and the necessity of cultivating a spirit of kindness and candor, and a sense of their responsibility to God, he introduced the following preamble and resolutions." And the last resolution was, " That, in our present circumstances, we feel it specially incumbent upon us to cherish a spirit of prayer, and to pursue the things that make for peace."

Through all the years of his labor in the church, these were the ends he sought, — a spirit of prayer, and the things that make for peace. Piety and harmony — with these he would be content. And in all the trying seasons, such as will come, now and then to every church, his voice was on the side of peace. And not his voice only: all his tact and judgment, and power of planning, were exercised in the interest of peace and harmony. He prized the unity of the brotherhood, and encouraged it with all his power. If such a thing were possible, the church must remain united, and brotherly-love must be unbroken. But, beyond all his special efforts, his character stood as a constant appeal for peace. He was a man with whom no one could quarrel. No one had any thing against him; and, if he had any reason to complain of another, quarrelling was not

his way to seek redress. It has always seemed to me, however, that it would be almost as difficult to quarrel in his presence as to quarrel with him. His calmness, his dignity, his readiness with words of conciliation and love, would be enough to extinguish any ordinary strife at the outset. He would have been a rash man, it seems to me, who should expose himself, by unbrotherly words in the church, to the punishment of Dr. Ripley's holy kindness. And, since he was supported in this respect by the influence of other brethren, it came to pass that unfriendly words were scarcely ever heard. In the six years that I have known this church, I can say that I do not remember to have heard a single unbrotherly utterance in any of its assemblies. The new members who unite with us come under the influence of a kind and friendly spirit; and the children know the church as the abode of peace, and not of strife. I have no doubt that we owe this great blessing very largely to the influence of Dr. Ripley.

Esteeming him as we do to have been a wise counsellor, it is pleasant to know how often his counsel prevailed. The church almost always followed his advice when it was offered. He was never forward in presenting it; but, when it came, it was not a mere opinion or impression: it was a judgment

which rested on a comprehensive view of the case. It included elements that others, very likely, had overlooked; and it often satisfied those who had differed from him. Many a time did his voice determine the action of the church. After others had spoken, and, perhaps, had disagreed, he would speak, in his calm, judicial way, presenting the view that he considered Scriptural, and commending the action that he accounted to be Christian; and they would all quietly vote as he had said. His counsel usually prevailed, for the reason that it was felt to be right. He made his appeal to the Christian judgment of his brethren; and his views were so comprehensive and so just, that they were almost certain to be adopted.

We have called him the beloved disciple, and have often compared him to the Apostle John. The comparison is a good one in another point besides that of love. "I have no greater joy," said the Apostle of love, "than to hear that my children walk in the truth;" and to the heart of our brother, loving as he was, truth was unspeakably dear. Love never rendered him pliable or wavering with respect to truth. No man was ever more immovably grounded as to his convictions of right. If he planned for the unity of the church, it was unity in truth and righteousness that he desired. Any other

unity he would have deplored. The church must be right: it must stand on scriptural ground: it must correspond to the model which the Spirit showed in the New Testament: it must act in the spirit of the gospel, and do what Christ would do. The unity of the church must be unity in this holy, Christian action. Few men have combined in an equal degree these two desires, — that the church might always act as one, and that it might never act wrongly. And it is a blessing greater than we can estimate, that we have so long had a man of such spirit for a leader, and such an influence for a guiding influence in the church.

No one of his pastors, I am sure, would think of rendering such a tribute as I offer to-day, without a thankful acknowledgment of Dr. Ripley's influence on the preaching, — an influence for which church, as well as pastor, has reason to be grateful. They who choose may call it bondage, and insist that the preacher should be original and independent; but every man who ought to preach will do his work with a certain deference to the judgment of the hearers whom he knows to be wiser and holier than himself. Dr. Ripley was a hearer whom no pastor could ignore; and his presence was a benediction, and his judgment was a guide in the way of truth.

Good hearers are not rare: there are many

excellent ones in this congregation. But what pastor will ever again be blessed with such a hearer as Dr. Ripley was? When he was well and fresh, his listening to the gospel was something wonderful. No man ever helped the preacher more powerfully than he. When his soul approved what was said, his head would bow in acquiescence, and his face would be fairly radiant with his own smile of holy joy. His smile was often beautiful in ordinary conversation, in sympathy, sometimes in pleasantry; but his wonderful smile came when his soul was delighted with divine truth; and often in the house of God did his face shine, like Stephen's, "as it had been the face of an angel." At such times, indeed, his whole figure was expressive. I have seen him shrink, and almost shudder, with visible pain upon his face, as some sad thought which he felt to be true passed through his mind; and I have seen him light up again in an instant, his face shining almost with a glory, when some inspiring truth of the gospel was presented to him. I have often seen the expression of his countenance, and the attitude of his body, follow the thought of a paragraph in which he had become interested. I have seen his mind move in sympathy with my thought, anticipating the course of it, attending its progress with corresponding changes

of attitude and expression, and crowning the final expression of it with his radiant smile. Such was the habit of his life, in listening to the gospel. I suppose he was scarcely aware of his motions: certainly he had no idea how beautiful he was, or how delightful to the preacher. But every hearer will understand me, when I say that there is scarcely a face in this congregation (where every face is pleasant to me), that I should miss as I shall miss the face of Dr. Ripley.

But there is a deeper reason why his pastor must miss him in the house of God. His pastor always knew what he wanted, and what he would approve. It was not eloquence; it was not style (though he was not insensible to either of these); it was not sensation: it was truth: it was the gospel. The more clear and straightforward and correct the representations of Christian truth, the better he was satisfied. And he knew what was the gospel, and what was not. He could judge as few men can. I have often wondered at the marvellous symmetry of his views. A young man can see that Christian truths are to be balanced, one over against another; that each is to be modified by all the rest; that no truth can be fairly known till one has viewed it as a part of the great Christian plan. A young man, I say, can see that

this process is needful; but Dr. Ripley seemed to have gone through the process, and to have the results. The gospel lay in his mind in its greatness and harmony. He loved it as a whole, and he loved each one of its parts; and whatever, in preaching, accorded most nearly with the contents of divine revelation, he loved best. There are so many hearers in the world who want something else, and who manifest their approval most warmly when the preacher gives them something outside the circle of the gospel! But Dr. Ripley approved most lovingly when a man preached exactly what ministers are sent to preach; namely, the grace and truth that came into the world by Jesus Christ. Listening and judging with such a mind, he held his pastor to the gospel. I said, just now, that it seemed to me impossible to quarrel in his presence. It seems to me equally impossible that any one should habitually preach, in his presence, any thing unscriptural or unsound, or should go away from the word of God for the chief themes of his preaching. I have always felt that any minister to whom he listened long would be obliged to preach the gospel, and that, whatever else might be lacking, the church of which he was a member was likely to have the preaching of the truth as it is in Jesus.

For these reasons, his smile in the house of worship had a value beyond its beauty, and his hearty word of approval was a benediction to his pastor. The preacher upon whom he smiled felt almost that the Lord had smiled upon him.

In such a spirit — as "a good man, full of the Holy Ghost and of faith" — he has lived among us to a good old age. The last years, I need not tell you, were peaceful and lovely. His life was calm and even; his piety was the same on every day of the week; his character was beautiful wherever it appeared. He was always cheerful. He never grew weary of living, but always maintained that life was good, and long life was a blessing. This world, to him, was not a vale of tears, but a good place to live in, — a place in which he esteemed it a privilege to stay and work with the Lord. His sphere of life had necessarily grown narrower as the infirmity of age increased; but his spirit was unchanged, his character was the same. His fidelity, his wisdom, his gentleness, all remained, and the peace that the Saviour had left with him had not departed. He was interested in his work, and was regularly engaged in it, until ten days before his death. His end was like the calm closing of a summer's day. There was not much

severe pain in the final illness; and at the last he lay unconscious. It was the hour of evening; and the watchers about his bed sat waiting in silence for the final breath. All was still around, as though Nature herself were hushed in sympathy with the peaceful departure of a saint. Scarcely a sound came to the room, save the voice of singing from the church he loved, assembled for the weekly hour of prayer. And, without pain or struggle, the breath came fainter and fainter, until at length there was no more breath — and all was over. Strange that a death in complete unconsciousness should be so characteristic! Strange that a death in which the man did nothing should be the fit crowning of his life and work! But the death was peace; and it was the fit crowning of the life, simply because the life was peace.

I must not close without turning to a thought that has doubtless been in many minds, and to a lesson which it suggests for the men who are in active life. "It seems to me," said one of these, the other day, "that it is one thing to be such a man as Dr. Ripley in his circumstances, and another thing to be such a man in a store." I could not deny it. Dr. Ripley was withdrawn from many of the temptations that beset many

other men; and his opportunities of becoming grounded in the truth of God were very great. It is true that most men have neither the gifts nor the special opportunities to be all that he was. But my brethren who are in the midst of life, absorbed with your work, too busy to seek much communion with the word of God, look, at least, at this. The duty of a Christian is to make as much as possible of the religious life; but your temptation is to make but little of it. Here you are reminded how great is the value of a man who does make much of the life he lives in Christ. Here you behold a man whose judgment is founded on the word of God, and whose life is one long endeavor to glorify his Master. You see how spiritually wise such a man may become. You see how rich and ripe his experience comes to be, and how lovely is his character. You see how gracious and how powerful is his influence in the church. You see what he is worth to others in holding them to truth and righteousness. You see how blessed is his memory. And while it may be one thing to be such a man in one condition of life, and another thing in another, I beg you to take this thought to heart, that it is a blessed thing to be such a man anywhere. I would have you take the remembrance of this departed

saint as an argument against the powers that would make you worldly. I would have you answer to all such influences, "I have seen a man whose character was built upon the word of God, and whose life was the life of prayer; and I have felt that he was of value, because of his piety. I may not have all the opportunities that he enjoyed; but I will have all that I can obtain of the blessing I have admired in him." By such a purpose, I entreat you to win time to know more of the divine Word than business would encourage you to know. I beg you to make much of the Christian life; and I call upon every one of you to use your strength for the church and for the kingdom of Christ. There is no law that says there shall be no saints in business. Rather did our Saviour say, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil;" and he added, "Sanctify them through thy truth: thy word is truth." And so, in the midst of the world, with all its work and care and strife, there may be mature, holy, scriptural Christians. Such, I pray that all the members of this church may become, through the grace, and to the glory, of Jesus Christ.

IN MEMORIAM.*

BY REV. S. F. SMITH, D.D.

GONE, but not lost! The star of day,
Merged in the morning radiance, dies;
But holds, unseen, its onward way,
And walks in glory through the skies.

The brilliant orbs that guard the night,
Like priests around their altar-fires,
Quenched, but not lost, — a living light, —
Are watching still, though night retires.

Gone, but not lost! The burning sun
Bathes nightly in the glowing west;
But, when his daily race is run,
New worlds are by his presence blest.

Gone, but not lost! The ummer's bloom
Lies sleeping 'neath the wintry snow;
But richer fruits spring from the tomb, —
From dark decay fair harvests grow.

* Read to the Boston Baptist Social Union, soon after Dr. Ripley's death.

Gone, but not lost! Who lives sublime,
Lives beyond life, — he cannot die;
Born for all years, for every clime,—
His a true immortality.

Entombed, the reverend teacher sleeps,
Taken, alas! yet doubly given:
His life undimmed, its pathway keeps, —
One life on earth, and one in heaven.

We weep, as one by one, we lay
Our brethren with the garnered host;
While gratefully the ages say,
Heroic lives are never lost.

A THEOLOGICAL EDUCATION.

The self-evident principle, that a teacher of others must himself have knowledge, has been as readily conceded in reference to religious teachers as to others. The only question which it has been really necessary to discuss, relates to the kind and amount of knowledge which the preacher should possess; and to this question there has always been a ready reply: "The more knowledge the better, provided the Bible be understood, and the heart be right." An acquaintance with the Scriptures, and personal piety, have not only been considered paramount and indispensable, but, in some quarters, quite sufficient for all the purposes of the ministry; so that, in those quarters, an extended education has been ranked among the things that could be dispensed with. But so universal has been the feeling that scriptural knowledge is highly desirable in ministers of the gospel, that, even in the most unpropitious times, projects for imparting knowledge of this kind to candidates for the ministry, which have been

fairly within the compass of the common mind, have been regarded with favor. It is to this feeling, probably, that the early efforts of several Baptist ministers in the cause of education in our country are to be traced; and by this it is to be accounted for, that at the present time, when so much more light is shed on this whole subject of early education, all over our land various small establishments are found, purporting to impart the requisite education to those who are to be ministers of the gospel, or to repair the deficiencies of those who are already in the sacred work.

It is a pity that this feeling has not received a better direction; and that, instead of a multiplication of inadequate schools, the effort had not been directed to the increase of facilities, at numerous points, for early general education, and for strengthening, and carrying forward to completion, a small yet sufficient number of higher general seminaries, and then a still smaller number of strictly professional institutions. For nothing can be more obvious than that an indefinite multiplication of seminaries professing to furnish the means of the ultimate stage of education is a weakening of energy as to the seminaries themselves, as to the intellectual endowments of students, and as to the efficiency of churches, which look to such seminaries for pastors

and preachers. "*Divide and conquer*" is not without a partial application, at least, on this subject.

In the following pages, I shall consider several points relating to *theological education*, properly so called. Not the education at large, which it is desirable and proper that ministers of the gospel should enjoy, but specifically theological education, with particular reference to the ministry, and, subsequent, to a course of general education.

The purposes of such education may be briefly stated. They are, to impart a suitable professional training, to proper persons, for the pastoral office and other ministerial employments in our own land, and for missionary service abroad. The possession of personal piety and the decision of duty, according to the intimations of the divine will, to become ministers of the gospel, are taken for granted. As there are diversities of gifts, and diversities of methods and opportunities for aiding the great interest of righteousness, and as men's spheres of labor are often changed by the direction of Providence, and useful service in one sphere often becomes a preparation for service in another kindred sphere, it may be mentioned among the indirect results of theological education, that it prepares men for a great variety of useful labors which the various

departments of Christian effort require, and which are most usefully performed by those who have had experience in the Christian ministry. It is also an indirect result of theological education, that some persons who have enjoyed it, are led by providential intimations, at its close to enter on certain services for which a part of their theological training has happily fitted them; while, through natural inaptitude, or other causes, they have not become particularly fitted by the other parts of their education for the pastoral, or exclusively ministerial office. The services to which divine providence appears to have led them are highly important to the cause of religion; and a well-furnished system of evangelical effort could not dispense with them; nor could any training so well fit them for these services as that which is imparted by theological education. Still, I call them indirect, because the direct and main purpose of the sort of education now contemplated, is the preparing for the pastoral and ministerial office, at home and abroad, of men who are to preach the gospel. A species of education which should professedly aim to prepare men to be secretaries and agents of large benevolent organizations, to be professors and teachers in colleges and other seminaries, and to be editors of religious publications, is not to be expected. And yet, such

men are eminently needed in the religious world, and eminently useful; and experience, as well as the nature of the case, teaches, that the habits of thought, and the kind of information which may be expected from a thoroughly theological education, are peculiarly appropriate to the labors of such men.

In judging of the range of studies and exercises which an adequate theological education embraces, the purposes already stated should be kept in view. For the most efficient prosecution of these purposes, a very ample and generous range of studies is obviously requisite; and, in marking out this range, there is a very general agreement among those who have been called to give attention to the subject. A primary consideration here, is the fact that our religion is built on facts and documents of an authoritative character, and not on philosophical speculations, or mere traditions, or pretended documents which will not bear examination. A certain volume, therefore, is placed in our hands, which comprises every thing that is necessary in regard to the facts and principles of religion. Naturally, then, the first step is to become acquainted with this volume; and this acquaintance ought to be as extensive and minute as we can acquire; for this

volume is ultimate authority to the Christian minister. This volume is an ancient one, written in languages which have long since ceased to be spoken, but to a knowledge of which we have all needed helps. It was written, too, at periods of history very remote from our own, and in a state of society, of manners and customs, widely different from ours. Dead languages, then, are to be learned, a knowledge of ancient history, manners, and customs, is to be acquired, in order that the authoritative volume may be properly understood, and that the minister of religion may feel a satisfactory assurance, that, in his instructions, he is really following the oracles of God.

It is true that this authoritative volume has been translated into our language, and that we are amply furnished in our own language with works which make us acquainted with that wide compass of collateral knowledge which is so important to the complete elucidation of the Scriptures. But whether in our own language, or in others, an adequate knowledge of the Bible, and of matters pertaining to it, is of wide extent, and requires time and diligence. We may safely proceed on the presumption, in regard to large masses of ministers, that our translation is an adequate one for the ordinary uses of Christians and ministers, because, by common consent, it is a

good exhibition of the veritable word of God in every thing that is essential to righteousness and salvation. Still further: we might hold the same position on the ground that true religion is spiritual; that it is to be found in the moral principles and affections, not in the intellect, least of all in mere external proprieties; and that the moral principles and affections, in other words, *the character*, may be right, such as God approves, and such as the nature of heaven's employments and happiness require, while there may be a destitution of knowledge that would wholly disqualify one to be set in certain circumstances, for the defence of the gospel.

Making these allowances, with all sincerity and cheerfulness, and with gratitude too, (for it is certainly a cause for gratitude, that, situated as men are, religion is a matter of experience, not of speculation; of the heart, not of the head), it must be remembered that I am here exhibiting, not the minimum of ministerial qualifications, nor that amount and kind of knowledge which would make a man a safe and even highly useful minister, but the qualification which the nature of the office seems to require for the most satisfactory and useful performance of its duties. And certainly, this is the standard to which all should aspire who are to bear the responsibilities of the Christian ministry, and the standard which

those should keep in view who are in any very direct way intrusted with the training of men for the ministerial office. And in this view, I cannot but think that every considerate man will regard the ability to read the Word of God as it came from inspired men, as properly embraced in the range of theological studies, and as holding a place primary in point of time and of importance. He who possesses not this ability, is necessarily dependent on intermediate human aid for his knowledge of God's word. This aid may be of the right kind, and may place him substantially on the same ground he would occupy, if, without it, an inspired hand had led him. But how much more suitable to his high vocation it would be to derive his knowledge from Paul than from Paul's translators! Besides, every human work is imperfect; and translations of the Bible have marks of human imperfection as well as translations of other books, and must admit of an appeal to the original word of God. While, also, the main truths and course of thought are properly exhibited in a translation, it will always be found difficult, sometimes perhaps impossible, to preserve in a translation many of the shades and comprehensions of thought which characterize the original, and which would be of immense value to the religious teacher. Besides, he who

habitually reads the Scriptures in the original languages, finds abundantly more food for reflection, and is set in a more attentive, observant, contemplative frame of mind, and finds in the very words and clauses of the sacred writer far more numerous and more satisfactory means of understanding the mind of the Spirit than could exist in a translation, or what would strike the mind of a person who was reading only a translation.

With great propriety, then, is a theological course commenced with the study of the languages in which the inspired volume was written. And it is a gratifying thought, that, in these commencing studies, not only a knowledge of a particular language is acquired, but at every step an acquaintance with the word of God itself is advanced; and a process is commenced which should be continued and occupy a large space during the entire course of theological education. For, certainly, nothing can supersede the direct study of the sacred volume; nor can any adequate compensation be made for a lack of acquaintance with it, or of a spirit imbued with its teachings.

Connected with the study of the original Scriptures, a wise method will include instruction in the collateral branches of history and geography, so far as the elucidation of the sacred volume requires.

Other topics, also, are commonly included under the head of Biblical Literature, which certainly ought to be provided for in an ample theological course of study, but which cannot be well specified here. I have not mentioned particularly, the study of principles of interpretation, though they professedly claim great attention, and cannot, of course, be safely disregarded in our reading of any book. But the study of principles of interpretation, apart from the copious, direct study of the Scriptures, is of questionable utility. It is an erroneous idea, that we must construct a system of exegetical principles, and then conform our mode of explaining the Scriptures to that system. Correct principles of interpretation, when the original language is understood, and collateral knowledge is possessed, will almost inevitably be applied, when the effort is simply and honestly to ascertain what a writer means to say. Besides, a certain tact at understanding a certain book or set of authors is insensibly acquired in the habitual honest and earnest study of that book or of those authors.

Next in the order of nature, to the study of the sacred volume itself, is the classifying and arranging of its instructions. In this process, a systematic view is attempted of the revelations of the divine word respecting God and man, and their mutual

relations, the moral state and prospects of man, and the divine arrangement for his recovery to holiness, and all those subjects, which, with different degrees of detail, belong to an harmonious scriptural theology. In discovering the instructions of the Scriptures on these subjects, and in apprehending their connections and relations, ample scope is given to the human intellect; and the most vigorous exercise of its acutest powers is demanded. On some of these subjects, too, light is shed from the works and ways of God, which the active mind of man must concentrate, and set in combination with the light that beams from the book of God. The soul within us, too, the intelligent product of creating Wisdom, has its own independent testimony to bear to many of the subjects embraced in this combined view of Scripture doctrine; and, if allowed to utter unbiassed testimony, it will be the echo of God's own voice. In discovering divine truth, then, and in attempting rightly to apprehend its proportions and relations, and to exhibit a consistent, harmonious whole, what demand there is for a cultivated, well-balanced, and well-directed intellect! and in these days of wild speculation, as well as of professed honest scepticism, and of truly earnest and conscientious inquiry after sacred truth, how deficient must a course of theological education be that does

not provide amply for a well-considered logical, as well as philological exhibition, vindication and confirmation of the various particulars embraced in Christian Theology!

It should here be distinctly stated, lest the preceding view should seem to draw too much from the resources of the human intellect, that, without the authoritative word of God, the human intellect would be sadly at a loss in replying to its own anxious inquiries on many religious points, and, as experience abundantly shows, would wander into darkness that would but thicken on its course. In this class of subjects, the human reason has first to inquire, Is the Bible a revelation from God? and then, reverently bow to its dictates; at the same time earnestly seeking, and gratefully accepting, all the declarations or intimations that come from creation and providence, from outward nature, and from that most instructive consciousness, which, if purified from prejudice and sin, gives prompt and safe responses. Making divine revelation the ultimate authority, human reason may task its strongest powers in theological investigations, without fear. And such investigations are most happily fitted to teach a sober, considerate mind the true province of human reason; for such a mind will speedily reach the principle couched in our Saviour's thanks-

giving to the Father, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Ecclesiastical history naturally comes within the range of a theological education; for this presents us with the history of Christianity in the diversified social and civil states of men, since its introduction, and illustrates its new-creating power in moulding human opinion and character. The preacher of Christianity ought to understand its appropriate and actual influences on human character and condition, and the influences of the human mind on Christianity, both as distorting its doctrines, and as bringing into more deservable prominence various elements of the Christian system according as the tide of human affairs disclosed more fully one or another doctrine, or set of doctrines. The whole system of Christianity is thus gradually unfolding itself in connection with divine providence; and the well-furnished and careful student of ecclesiastical history has the means of forming a well-proportioned and well-balanced view of Christian principles, far more than a person who simply contemplates the Bible, or who studies the Bible solely under the influences which his own times are exerting on him. I know it may be said that a knowledge of history can be obtained after the close of a regular course of

study, and that it need not occupy any of the time which should be spent in laying the foundations of ministerial usefulness. It is, however, an erroneous remark. The vast majority of theological students who neglect ecclesiastical history during their professional studies will always neglect this branch of study, or will cultivate it to little purpose. The proper connection of events, and of events with opinions and practices, will most likely be overlooked, and the study fail to accomplish what it might, under the guidance of a well-informed and philosophical mind.

No arrangements can be regarded as complete, for theological study, without special and ample provision for instruction on the structure, composition, and delivery of sermons. The unspeakable importance of the pulpit itself demands this; and the prevailing habits and manners of this age render it imperiously necessary. Rhetorical instruction to candidates for the ministry is unspeakably important, not to impart polish and show to sermons, but to convey right notions of a sermon and of preaching; and that wrong notions prevail to a great extent is obvious to every one who can reason and compare. The turgid and flashy productions which sometimes gain notoriety for their authors are not the sermons which true rhetoric

would approve. The various notions as to style, and even structure, which young men contract in their earlier education, or imbibe from living examples, or from books, need to be corrected in order to their highest usefulness. And where such notions, happily, have never gained place, it is still true, that special instruction, of a judicious character, on preaching, is always in place, and contributes most directly to the legitimate purpose of the pulpit. Whatever may be the abstract notions of some men as to the real or the relative importance of instruction on the preparation of sermons, the experience and observation of men who have been actually engaged in imparting such instruction cannot but deeply impress their minds with its importance and necessity, and excite in them the lamentation that this part of ministerial preparation is so extensively and so sadly misapprehended as to its purpose, and so greatly underrated. In our own denomination, after all the progress which has been made in the qualifications of the ministry, the standard of the pulpit is lamentably low; the preparation of sermons is made too light a work; and the most superficial qualities are still too attractive both to minister and to people. And the sad results of this are seen in the very feeble real hold which vast multitudes of our ministers have on the intel-

lect and conscience of their hearers. They are not giants: they are pigmies, stretching themselves beyond their due proportion. They have been pushed to a premature growth; and vigorous production must not be expected from them. They may please; but they do not edify: they may gratify a perverted taste; but they do not minister to the growth of the intellect, the quickening of the conscience, the rectifying of the affections. Proper rhetorical instruction would apply a remedy to such disorders, and would cultivate a sound and healthful exercise of sound and vigorous faculties.

EXPOSITORY LECTURE.

"The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchisedec." — Ps. cx. 4.

This Psalm has for its subject the Messiah, who, as to his human nature, was to be a descendant of David, while at the same time, as possessing a divine nature, he would be the Lord of David. This remarkable union of inferiority and of superiority to David is the ground of the inquiry put by our Lord to his Jewish opposers, "What think ye of the Christ, the Messiah? Whose son is he?" Having obtained from them the acknowledgment that the Messiah was to be a son of David, he asked, "How, then, doth David, his distinguished regal ancestor, call him Lord, saying in the first verse of the Psalm, 'Jehovah said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool'?"

Besides the proof thus furnished, that the inspired writer had the Messiah in view, the Epistle to the Hebrews repeatedly speaks of Jesus as having, after offering himself up once as a sacrifice for sins,

ascended to the holy of holies in heaven, there to appear as the high priest of God's people, interceding in their behalf, procuring mercy for them, and grace to aid them in all their difficulties. The Epistle takes the position that thus was fulfilled the declaration, "Jehovah hath sworn, and will not repent, Thou art a priest forever, after the order of Melchisedec."

This verse is a divine announcement, strengthened with the solemnity of an oath, that the Messiah whom the royal Psalmist acknowledged as his Lord, and who was to sit at the right hand of Jehovah, participating in the government of the universe, was to be a priest also, thus combining in his person regal power and dignity with the tenderness and condescension of a priest. He was to be a priest, "a priest forever, after the order of Melchisedec."

I. That the Messiah should bear the priestly office was required by the object which he was to accomplish. He was to save his people from their sins; that is, from the condemnation which they had incurred by their sins, and from the sway of sin in their souls. Agreeably to the divine economy instituted through Moses, the priests were appointed to offer gifts and sacrifices for sins, and to superintend the rites by which ceremonial defile-

ment might be removed, and the favor of God as to a standing in the Jewish community might be recovered. So the Messiah, in order to procure forgiveness of sins, and acceptance with God, — a forgiveness and acceptance dimly shadowed forth by the remission of the temporal penalties of the Mosaic law, — was to be a priest, so as to offer up his availing sacrifice, — a sacrifice also dimly shadowed forth by the Mosaic sacrifices. Having made this offering, he was *truly* occupying the position which was merely *typified* by the Jewish high priest, to act as Mediator between God and men, securing for them saving mercy and grace.

That Christ, exalted to the right hand of God, as king, was to be priest, as well as king, was symbolically predicted also ages after the date of this Psalm, towards the end of the Babylonian exile, by the prophet Zechariah, vi. 9–13. By divine direction, the prophet took silver and gold, and made crowns; and, setting them on the head of Joshua, son of the high priest, he said to him, "Thus speaketh the Lord of hosts, saying, Behold the Man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a *priest upon his*

throne: and the counsel of peace shall be between them both." The Messiah is here symbolized. He was to be both a king and a priest; and, by the joint exercise of the priestly and the regal offices, he was to accomplish the purpose of peace; that is, the purpose of reconciliation between God and man.

Since the office of high priest was the highest spiritual elevation, as was the regal office the highest civil elevation, the uniting of both in the person of Christ was the conferring on him of double honor. It was also an assurance that every requisite was provided for the deliverance of his people from evil, and for their attaining the highest spiritual and eternal good, so that no failure can be suffered by those who come to God through him.

II. The Messiah was to be a priest *forever;* i.e., agreeably to the teaching in the Epistle to the Hebrews, he was to be permanently, from age to age, through all the generations of the human family, the priest for his people. Mere human priests, though appointed by divine authority, could not, in consequence of being mortal, abide permanently, or for any great length of time, in their office. They must surrender it to the hands of successors; and thus, age after age, repeated changes must take place. Sometimes, indeed, the change would be for the advantage of the people, since

the priest might not have in desirable measure the qualifications most necessary to his office ; and his discharge of the office might be greatly improved on by a successor. Sometimes, the change would be greatly to the detriment of the people, since the succeeding priest might be lamentably deficient in the knowledge of human wants, in the tenderness and condescension, in the assiduous and unwearying patience, in the devout spirit toward God and the benevolence toward men, which might have characterized his predecessor, and which would be essential to the profitable administration of the priesthood. To become sufficiently acquainted on the part of the people, with a new priest, and to repose confidence in him with entire satisfaction, may have occasioned much solicitude to many a contrite and desponding suppliant for divine favor; and, on the part of a priest succeeding to the office, it would not be surprising if experience in his new position would be requisite before he could worthily and profitably discharge his duties.

But Messiah's priesthood is not an earthly one, liable to the changes of this mortal state. Having once offered up himself as the sacrificial victim, he entered on an unending priesthood in heaven, and ever liveth to make availing intercession for us. He personally will save to the uttermost, will carry

salvation through to the very end, and leave nothing incomplete for those who come to God through him for pardon and redemption.

Besides his divine insight into the wants of humanity, and his personal experience of human nature on earth, he has now, for long, successive ages, held this relation of endearment and spiritual power. In committing our case to him, we do not come to One who is ignorant, inexperienced, unskilful, but to One who has already carried through to completion the spiritual interests of numberless millions, vast multitudes of whom were in more necessitous and trying circumstances than fall to our lot. Through all coming time, and as long as the intervention of an availing priest will be required, he, he alone, is to be the sure, unfailing object of human trust. "Thou art a priest *forever*."

III. We now come to the clause, "*After the order of Melchisedec*." The word "order," here, is liable to obscurity, as it seems to involve a series of priests. The word "rank" would be preferable, since it more naturally conveys the idea of position, and may be used concerning an individual, as well as concerning a collection or a succession of persons. Still more preferable, however, would be the general expression which the learned in the Hebrew language regard as harmonious with the original Hebrew

word; namely, *after the manner of;* that is, *similar to*, as it is expressed in Heb. vii. 14; *after the similitude*, the likeness, *of Melchisedec.* "Thou art a priest forever, after the manner of Melchisedec." This distinguished person was an object of resemblance which might assist in the proper apprehension of the Messiah as priest.

If, now, we ask wherein consists the resemblance of the Messiah-priest to Melchisedec, or, rather, in what respects the priesthood of Melchisedec illustrates that of Christ, the reply is easy. It has already been anticipated. According to the brief historical account of this person in Gen. xvi. 18–20, Melchisedec was a king; and, in union with the dignity and power of a king, he had the dignity and power and tenderness of a priest whom the Most High acknowledged. So Jesus was exalted to the right hand of the Majesty on high, as partaker of the divine throne, all power in heaven and on earth having been committed to him, — head over all things for his people, King of all kings, Lord of all lords; and with this kingly authority is conjoined the relation of priest; so that what his priestly affection seeks for his people his kingly power secures for them. It is observable, that this point of resemblance, the more obvious one, is not particularly stated, much less minutely dwelt upon, in the Epistle

to the Hebrews, where the priestly character and position of Christ are so prominently exhibited. But, though not particularly stated, it is perpetually implied, since Jesus is there perpetually spoken of as exalted on high, as seated at the right hand of God, as crowned with glory and honor, and as awaiting the sure consummation of having all things subjected under him. It is, then, as Messianic king that his priesthood comes in, to complete his investiture of office. There is no deficiency of representation in the Epistle; for, while this point is thus perpetually interwoven, the Hebrews did not need instruction in regard to it so much as they did in regard to the other point of resemblance between Melchisedec and Christ, which is distinctly and effectively presented; namely, the perpetual duration of the Messiah's priesthood. "Thou art a priest *forever;*" a priest who never ceases from his office, who never yields it up to other hands, who never subjects the objects of his priestly regard to the hazard of being cared for by one less powerful, less compassionate, and whose sacrifice must be less availing. This is the point of resemblance on which the Epistle particularly dwells. The resemblance, in this respect, between Melchisedec and Christ is not, if I may so say, so real as in the other, since it consists in this, that the sacred his-

tory, while it so carefully mentions the death of the distinguished personages whose names it records, makes no mention of the death of Melchisedec, but speaks of him only as a living and acting priest of the Most High; so that, in so far as reliable information concerning him goes, we do not know him as a mortal dying man, but only as a living man. But what was in this sense true of Melchisedec was really and positively true of Christ. He ever liveth, he is beyond the power of death; and in that deathless state, not in the realm of mortality, he ever acteth as priest for the people of God. The coincidence as to the silence of history in the case of Melchisedec, and as to the reality in the case of Christ, while it may not seem to us, on casual observation, remarkably striking, would very differently strike a Hebrew mind. It was instinctively seized on by the writer to the Hebrews as one of those remarkable things on which the providence of God hinges great events. And even to us, as I think will shortly appear, it was not without a great significance that Melchisedec was introduced into the sacred history with so much brevity, that no one could learn from any records whether he ever came to an end of life.

We have thus far discovered a partial solution of the fact that Melchisedec was selected as the person to whose official capacity as priest the priesthood of

the Messiah was to bear a striking resemblance. But, further than this, it must be considered that he is the only person in sacred history who bore the conjoined offices of king and priest of the true God. It is indeed said by antiquarians, that, in the earliest times, kings performed priestly services as a part of their duties; but in sacred history, so far as I am aware, we have only this one instance of a king who was at the same time an acknowledged priest of the true God. And in the divine arrangement for the priestly office in the Hebrew nation, a marked distinction, separation, indeed, was made between the offices of king and of priest: so much so, that, should a king venture to assume the performance of a priestly act, the displeasure of God would be signally manifested. Thus Saul, the first Hebrew monarch, in a time of great distress, anxiously waiting the arrival of Samuel, ventured, in his impatience, to offer up a sacrifice; but Samuel, on his arrival, sternly rebuked the king as having acted impiously. (1 Sam. xiii. 8–14.) But the brief paragraph which is devoted to Melchisedec, in the sacred records, presents him as acceptably sustaining the two offices, — an acknowledged priest of the Most High, as well as a king.

As further accounting for this selection of Melchisedec, I observe that the Epistle to the Hebrews

presents a train of signal coincidences between Melchisedec and Christ, which cannot fail to strike an attentive reader as indicating a special arrangement of divine providence, by which this man should bear a special and unique resemblance to the Messiah. One of those coincidences is found in the name of this remarkable man, which etymologically signifies *king of righteousness*, that is, righteous king. Another is in his official title, *King of Salem*, that is, *king of peace*, or peaceful king, since the word "Salem" has in the original language the meaning peace. In correspondence with these items, Jesus is the perfectly righteous king, and the peaceful king, or, as we read in Isa. ix. 6, *the Prince of peace.* Besides, Melchisedec was without father, without mother, without any recorded descent; that is, his name is found in no genealogical register, so that we cannot ascertain the name of his father or of his mother; and he stands forth, so far as the ordinary and reliable means of information are concerned, entirely separate from a progenitor, and is, so far as records are concerned, without a progenitor, without parentage. And thus he is without beginning of days, it being impossible to say when his days commenced; and he is without end of life, since no record informs us whether his life ever ended. Thus, so far as the means of information go, we

have no knowledge of his beginning or of his ending life. There is no record from which we can learn whether he had a beginning and an ending, like ordinary kings. Now, as the Orientals were peculiarly observant of pedigree, and with great care preserved registers of genealogy, the absence of all means of information concerning the parentage, the birth and the death, of Melchisedec, was a noteworthy fact, and would naturally be regarded by an Oriental writer as a very significant fact in the case of any man whose character and whose position made him a man of mark. The writer to the Hebrews evidently regarded all these circumstances as specially arranged by the all-knowing and all-controlling providence of God in order that this man might bear a special resemblance to the Son of God. What was literally and strictly true of Jesus, the Son of God — namely, that he was from eternity, without beginning of days, and without end of life — was, in a qualified sense, and in view of human sources of knowledge, true of this man ; so that by the wonderful arrangement of providential circumstances, he was "made like unto the Son of God." And I cannot but think that this signal clustering-together of coincidences between the Son of God and this venerable personage has a satisfactory solution only in the belief that he was

divinely ordained to be in character and office, and in the obscurity and mysteriousness which hang about his person, a type, from the earliest ages, of Him who was from everlasting, and who, in due time, was to be king and priest of the ransomed people of God. This is the more credible from the fact that Melchisedec was selected as a parallel with Christ, not by human invention, not by human imagining, but by the Lord himself, who announced, "Thou art a priest forever, according to the manner of Melchisedec." The whole declaration came from Jehovah; and the divine mind here uttered its purpose in raising up Melchisedec, and arranging all the circumstances pertaining to him.

In him we have a high priest, who is all sufficient for our necessities. He has suffered the availing sacrifice; he has gone up into the presence of God, there to appear abidingly in our behalf. "He ever liveth to make intercession for us;" his power is equal to his compassion, and he will secure for every constant believer the end of his faith, the salvation of his soul. And, since Jesus, the Saviour, addresses all who have read the messages of mercy with the authority of a king, as well as the tenderness of a merciful high priest, let us not fail to give heed to the messages he has sent, lest, in righteous and inevitable retribution, we should fail of the heavenly blessings he promises.

IMMUTABILITY OF GOD.

"I am the Lord: I change not." — MAL. iii. 6.

You have often observed the striking contrast between man and God presented in the 103d Psalm; "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting." Man's brief continuance in the present life is here contrasted with the ceaseless duration of the Lord's mercy. In the unchangeableness of the Divine Being how strongly is this contrast marked! *We* are too ignorant and too impotent to be always of one mind. How often do we find, by taking counsel with others whose information and wisdom exceed our own, that we need to change our views! As our mental powers expand, and our knowledge increases, we often abandon favorite positions, and have reason to say, "When I was a child, I spake as a child." Besides, in our limited range of knowledge and

power on earth, unforeseen circumstances often arise, which require an entire change of views and action.

But there are no causes of change in the Divine Being. With him is no fickleness; no ignorance of the past, the present, or the future. He is not dependent on progressive acquisitions of wisdom or experience, nor on the opinions and will of other beings. In the language of the apostle James, "with him is no variableness, neither shadow of turning."

To a consideration of the unchangeableness of God permit me now to solicit your attention.

What is meant by it? On what grounds does it rest? After briefly noticing these inquiries, we shall be prepared to examine some of the difficulties and misapprehensions with which this subject is often encumbered.

I. I remark, then, that God always was and always will be the same, as to *the fact of his existence.* He did not begin to exist: he always was. He will never cease to exist.

In like manner, he always was and always will be the same *complete* and *perfect* Being that he now is. All created beings had a beginning, and have passed through a changeful progress, in arriving at their present state. But never was there a period when

God was less intelligent, or less powerful, than he now is, or than he ever will be. His knowledge was never less comprehensive, and never was he less than almighty. He was always so perfect in his essential nature as not to admit, in any respect, of increased perfection.

Being always the same in his nature, his *principles of government* are never changed. Holiness is ever the object of his approval, and sin of his displeasure. His recompenses always illustrate his love of holiness and his hatred of sin. Both in the natural world and the moral, the appropriate consequences of a given course, if persisted in, will surely follow; for he will not alter the thing which has gone out of his lips. His justice will never be found too strict, nor will the pity, which belongs to his nature, be diminished or increased. His subjects will all be dealt with according to the unvarying principles which have from eternity guided the divine administration.

Once more: he always adheres to *the purposes* which he has formed. He conceived, so to speak, a vast plan, including every creature and event, and extending through all duration. To this, he invariably adheres; and that plan, including, mysteriously indeed to us, the conscious free agency and responsibility of every moral intellectual creature, is gradu-

ally unfolding as to the regulation of the universe, the government of the human race, the redemption of his people, the rise and fall of empires, and the affairs of every individual. "The counsel of the Lord standeth forever; the thoughts of his heart to all generations."

This much, as to the meaning of the divine unchangeableness: God is always the same in his being, his character, his principles of government, and his purposes.

II. Let us now pass to the second inquiry; namely, What are the grounds of the divine immutability?

God is the Supreme Ruler of the universe. All things are under his control; and he is infinitely superior to all other beings, they being dependent on him for their existence and their power. In this state of unapproachable supremacy, both as to power and as to wisdom, what possible interest can prevail against him? What possible event, or conjuncture of events, can arise to thwart him, or induce him to recede from his purposes?

Let us look, also, at the supreme excellence of Jehovah. There is an old argument somewhat like the following: He possesses every possible perfection in the highest possible degree. His moral excellence, being infinite, does not admit of increase.

A change would be from perfect to imperfect, from infinite wisdom, goodness, and power, to finite wisdom, goodness, and power. It would be a divesting himself of his essential character, and a ceasing to be God. Change, then, is, from the nature of the case, impossible. And, as all his principles and purposes are harmonious with his infinite perfections, those perfections obviously require his principles and purposes to be immutable. Suppose them changed. To what? To better? That cannot be. To less good? Who can for a moment harbor such a thought? It is inconsistent with the infinity of the divine perfections.

To set this in a slightly different light, let us conceive of the Divine Being as infinitely just, wise, and good. Add to this, that he is almighty. Is not one thought more quite necessary to complete the idea of perfect excellence? Imagine for a moment, I speak it with reverence, that this just, wise, good, powerful Being was changeable, that you had no security of his continuing as he now is. How unsafe your individual interests! How unsafe would be all the interests of the universe! How devoid of a protector would be the universe! But add to those excellences, the thought that, He who possesses them always possessed them, and always will possess them, without

diminution or change, and you place the keystone in the arch of the divine perfections. You can then adopt, in all the fulness of its meaning, that declaration of Moses, Jehovah is "the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." With Him, we can joyfully say, is no variableness.

III. We may now proceed to consider some of the difficulties and misapprehensions which are often connected with this subject.

Some passages of Scripture seem to conflict with the sentiment of God's immutability. He is said in various places to repent. How are we to understand such declarations in harmony with the sentiment, that with God there is no variableness? Now, in reference to such passages, we must ascertain what are the ideas conveyed by this word when used concerning God, and then inquire whether those ideas are at variance with his unchangeableness. We shall see that the word conveys the idea of *disapproval* in respect to the sinful conduct of men, and that of *compassion*, when, in consequence of men's changing their course, God can regard them with favor.

It is obvious, now, that his disapproval, by whatever terms expressed, of men's sinful conduct in any instance, or his pity, however strongly assert-

ed towards those who repent of the evil of their doings, are by no means inconsistent with his unchangeableness. He is not represented as undergoing change. His holy nature and principles make him always displeased with sin, and disposed to treat favorably, those who turn from a sinful course. In all such cases, though he employ language more appropriate strictly to finite intellect than to his infinite nature, and particularly adapted to human conditions, he yet exhibits his immutable nature. So far as change is concerned, the change takes place in men; and God's treatment of them, when they change, must vary according to the demands of his unchanging hatred of sin, and his love of holiness. The Divine Being may be represented with the most entire consistency, as experiencing the varied feelings which are so freely ascribed to him in the Bible, of complacency and displeasure, of approval and dislike, in accordance with the varying character and conduct of men. The manifestations of his unchangeable character must be diversified according to the diverse circumstances which call forth the exercise of his perfections. The sun is the unchanging source of light and heat. It remains the same; its light and heat are the same: but how varying are the manifestations and effects of the sun, according to varying seasons and states of the

earth and atmosphere! God's perfections are always the same; but the operation of them may be endlessly diversified, according to the endless diversity of circumstances. The unchangeableness of God is not an unmovable placidity, a dull, uniform insensibility. On the contrary, with an immutable character and system of government, he may be said to have an infinite variety of feelings, corresponding to the variety in the characters and conditions of his creatures. It is with reference to these varied feelings, that he is so often said to repent, and to be grieved. The diverse feelings, which correspond to the changes in character among his accountable creatures, are essential to the idea of a perfect Governor; without them, he would be imperfect; and they actually result from his unchangeable nature and purposes. We are, likewise, by such language concerning God, led to conceive of him, not as a heartless Being, but as a Being whose infinite wisdom and justice are associated with inexpressible tenderness. We are also warned, not to separate this inexpressible tenderness from that unchanging justice and wisdom, with which it always acts in delightful accord.

Again: unchangeableness may, in some minds, be equivalent to unlovely, arbitrary inflexibility. But

we must consider, that unchangeableness is not in itself, as absolutely considered, either commendable or otherwise. It has all its worthiness, from the kind of character and purposes about which it is affirmed. A being that is unchangeably bad, and whose purposes and actions are unchangeably bad, is so much the worse. But if a being is unchangeably good, and his purposes are unchangeably good, this gives completeness to his excellence. Immutability is not obstinacy. You have now first to conceive of God as infinitely perfect; and then you superadd to this infinite excellence the idea of unchanging continuance in it, and unchanging adherence to the purposes which it has led him to form. He is always the same in his character, because it is an infinitely perfect character. He adheres to his purposes, because they are purposes of infinite wisdom and rectitude. Indeed, the whole excellence of his character and purposes is so connected with his wise and voluntary adherence to them, that the slightest departure would argue imperfection. Picture to yourselves a man of uncommon mental power, knowledge, and experience. Let a subject be presented to him which is entirely within the compass of his mind. He has his opinion; and he adheres to it. Why? Because he is obstinate? Far from it. He is more

L OF C.

open to conviction, and more ready to alter his views, if truth so require, than the weakest and most ignorant man in the community. No. He adheres to his opinion, because he is well convinced it is right; and, if he should change, he would justly subject himself to the imputation of folly.

God changes not, because his character and way are perfect: "a God of truth, just and right, is he." Plainly, also, his adherence to his purposes is not a *reluctant* adherence, but a voluntary one. The best of reasons exist for it. No reasons of justice, or benevolence, or expediency, can exist for changing his mind or his course.

It may possibly occur to some, that, if God is unchangeable, his existence must be monotonous, and therefore, as they might suppose, deficient in happiness. None of us would wish, of course, to indulge such a thought. But, should it arise, let us consider, that, though the Divine Being never undergoes a change in character or principles, yet he is carrying forward a vast system of operations, which presents every moment, some new development of his wisdom and power. The actual bringing into effect of what he had always purposed, may spread through his inconceivable mind delight, as much purer, and as much more satisfying, than any creat-

ed beings can enjoy, as He is higher and better than they.

We sometimes say, that with God there is no past nor future, but all is one eternal *now*. There may be truth in this saying; but, speaking after a human mode of conception, we must not understand it as meaning that God sees things differently from what they really are. He sees the future as future. He knows, for instance, all the men that will exist in the next century: he knows the character which each will have, the minutest acts of each, and the minutest events in reference to each. But those men are not yet in being; and what he beholds in the far distant future, as existing in his purpose and plan, will, in due time, actually exist under his observing eye. What scope, then, for divine happiness, in executing the designs of infinite wisdom and goodness! A human architect, to illustrate this view by reference to men's affairs, forms the plan of a splendid palace. He determines its extent, and all of its proportions. The structure is all, within and without, in his mind's eye, from the lowest layer of foundation-stones to the very pinnacle. He knows what the edifice will be, and how it will appear. In due time, the work commences; and at every advance, his original plan is exactly copied. Every successive day presents something new to

him, which yet he had long before contemplated; every successive day imparts new satisfaction to his mind. And when the work is completed, though finished just according to his plan, I need not ask you, whether his mind is not filled with emotions of delight.

The unchangeableness of God is sometimes regarded as inconsistent with the duty of prayer. But this thought misapprehends the design of prayer. Prayer is not offered, in order to produce a change in the divine mind, but in order to act in conformity with the unchanging requisition, that we ask if we wish to receive, and for the expression and cultivation of pious affections. The bestowal of blessings in answer to prayer, implies no change in the divine mind, but is an illustration of the abiding principle, that God hears and honors prayer, as a wise, good, firm parent grants favors to his children, when, and because they ask for them in a proper spirit. This does not imply that his purposes are changed, and that he is a fickle parent. So far from this, the more steady to judicious parental principles he is known to be, the greater is the encouragement for the children to make known their desires.

Once more : the unchangeableness of God seems to be sometimes regarded as not altogether harmonious with the design of our Saviour's mediation and death. Some of our hymns appear to imply that, God the Father has been changed by the Saviour's death, from a wrathful, or a simply just Being, to a merciful Being; or that, by the mediation of Christ, a change has been wrought in the divine administration, so that the mercy of the Son prevails over the justice of the Father. Thus, the Father is contemplated with dread, while the Son is regarded with opposite feelings.

That no change was contemplated in the character or principles of God, by the advent of his Son, is evident from the entire concord between the Father and the Son. "He that hath seen me," said our Lord, "hath seen the Father." He is the express image of the Father, and the brightness of the Father's glory. The apparent difficulty may be obviated, by considering, that the unchanging goodness or love of God prompted to the salvation of men. This love, however, does not act blindly, but in view of the entire character and government of God, without disregarding justice, or invading the rights of any that are concerned. In the exercise of this original, unchanging love, the Father sent his Son into the world, in order that

this exuberant goodness might be freely indulged, without interfering with the claims of justice. Hence the leading view which the New Testament gives us of God is, "he is love." He so loved the world that he gave his only-begotten Son to die, the just for the unjust, that God might be just, and justify the ungodly who should become disciples of Jesus. The Saviour produced no alteration in the character or the principles of the Father; but, in consequence of what Christ has done and suffered, the Father's original, unchanging mercy flows forth in a stream of bounty without conflicting with justice, — justice to himself, justice to his subjects. Not only does mercy, by this arrangement, not conflict with justice, it is in perfect accordance with it.

Thus may we apply to the human family, what was primarily said to the remnant of Jews, returned from the Babylonian exile, "I am the Lord: I change not: *therefore* ye sons of Jacob are not consumed." God is unchangeable in his compassion and goodwill, and *therefore* sent his Son to be the propitiation for our sins, that, in our salvation, justice and mercy might harmonize.

Venerable Being! The King eternal, unchangeable! May we love, adore, submit, and be saved!

MEMORIALS.

[The following report * of a committee previously appointed by the Baptist ministers of Boston and vicinity, was read and adopted by the ministers at their meeting last Monday morning.]

We, the Baptist ministers of Boston and vicinity, assembled at our regular meeting, June 7, 1875, desire to give expression to our affectionate regard for the name of Prof. Henry J. Ripley, D.D., recently deceased, and to record our warm appreciation of his eminent services, and his godly character.

Graduated at Harvard College, at the age of eighteen, he studied theology at Andover (as Baptist students were then compelled to do, our denomination having no seminary of its own), and was ordained to the ministry of the gospel in 1819, at the age of twenty-one. For seven years, he labored as pastor, in Maine and Georgia; and in 1826, was invited to a professorship in Newton Theological Institution, which had been established the previous year. He was associated in the work of instruction, with Prof. Irah Chase, of whom it was said, after his decease, "It would not be easy to name the individual of our own denomination, or of any other, who has passed to his heavenly reward

* The report was prepared by Rev. Henry M. King.

leaving to public scrutiny and admiration a more unsullied record as a servant of Jesus Christ. Through more than fifty years he was known as a man of God, living for the highest ends, and uniformly honoring, by his faith and his practice, both the doctrines and the precepts of Christianity. His spirit was as evangelical as his creed; and the word of life which he held forth by his lips and his pen was harmoniously illustrated by him in all the departments of private and public activity." Prof. Ripley was equally worthy of the same high encomium. For thirty-four years, he labored as professor, occupying the various chairs of instruction, as the necessities of the Institution demanded, giving to the Institution all the energies and affections of a cultivated mind and a consecrated heart, sharing in all the early struggles which beset it, and largely ministering to its later prosperity and growth, in which none rejoiced more than he. When his strength began to fail, and he found himself unequal to the burdens of the professor's chair, he took great delight in serving the Seminary as its librarian, and carried to his new position the same spirit of fidelity which had characterized him before, and all the benefit of his wonderfully exact and methodical mind, conscientiously applying himself to the minutest details of his work, and literally bringing order out of chaos. It may have added to the number of his days, as it certainly added to his happiness, that he was thus permitted to complete his life in the service of the Institution which he loved.

Those of us who were permitted to sit at the feet of Prof. Ripley, to receive instruction from his lips, and feel the influence of his devout and loving spirit, will ever esteem it

as one of the peculiar privileges of our lives; and no words can give expression to the sense of our indebtedness to him. But we are not his only debtors. The whole denomination, and all lovers of revealed truth, have been placed under obligation to him, by reason of his published works in the departments of Biblical Exposition, Sacred Rhetoric, and Church Polity. These fruits of his labors will yet remain to perpetuate his memory and his usefulness, more than speechless bust or silent monument; and Prof. Ripley will long be held in grateful remembrance, as one of the most painstaking and conscientious students, one of the most careful and reverential interpreters, one of the wisest and best teachers. Not so profound as some teachers, perhaps, he was always clear and logical. Not coveting discussion, he entertained the firmest convictions of truth, and was always ready to defend them with the spirit of candor and love. He loved not controversy, but truth; and believed that truth, clearly drawn from the word of God, and candidly stated, was its own best weapon for attack or defence. As the calm, dignified, and courteous expounder of our denominational tenets, his influence has been of inestimable value.

But above the work of Prof. Ripley, great and valuable as that work has been, towers his personal character. To those who have known him intimately, the man will always seem greater and more admirable than his work. He was one of the purest, gentlest, saintliest of men, endowed richly with that love which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Humbly,

and without ostentation, he filled the honorable place which Providence assigned to him. His spirit showed an unmistakable and beautiful likeness to Him with whom he lived in constant communion. He seemed ever to move in the atmosphere of heaven. His smile was a perpetual benediction. His peaceful end was the fitting termination of a life which was pervaded with the calm and sanctifying trust of the gospel of Christ. We could wish that he had been spared to participate in the semi-centennial anniversary of the Institution, with whose history, almost from its beginning, he had been identified; but God's time was to him the best time, and in man's judgment, few have been taken from the scenes of earth to the abodes of the redeemed, who have been so completely clad in "the robe of readiness."

> "Of such as he was, there be few on earth;
> Of such as he is, there be many in heaven;
> And life is all the sweeter that he lived;
> And all he loved more sacred for his sake;
> And death is all the brighter that he died;
> And heaven is all the happier that he's there."

We would extend to the members of the bereaved family, an affectionate sympathy, in the loss which they have sustained.

NEWTON THEOLOGICAL INSTITUTION,
July 22, 1875.

At a meeting of the Faculty of the Newton Theological Institution, the following resolutions were adopted in view of the recent death of the Rev. Henry J. Ripley, D.D., the second Professor in the Institution: —

Resolved, 1. That, as we recall the connection of Dr. Ripley with this Institution during almost its entire history, we recognize his unselfish devotion to its highest interests. As a Professor, he was a laborious teacher, a wise counsellor, a kind-hearted and peace-loving associate; as a Trustee, he was intelligent, discreet, and efficient in encouraging a broad and healthy theological education; as a Librarian, he was tireless, earnest, and successful.

2. That by his clear, accurate, and judicious expositions of portions of the Sacred Scriptures, and by his catholic defence of the special beliefs of his own denomination, he has given it reason to cherish his memory with honor and gratitude.

3. That by his uniform courtesy and Christian spirit, manifested in all the walks of life, he exhibited the fruits of a cheerful piety, and proved himself a disciple whom Jesus loved.

4. That, by his death, the Institution has lost a genuine friend the Baptist denomination, a distinguished scholar; and Christians of every name, a lover of truth and of sound learning.

5. That a copy of these resolutions be presented to his

family as a slight expression of our regard for one whose memory to us is precious.

A. Hovey.
H. Lincoln.
S. L. Caldwell.
O. S. Stearns.

Haverhill, June 18, 1875.

My dear Madam, — At the annual meeting of the Board of Trustees of the Newton Theological Institution, held on the 8th instant, it was ordered that the following record be made concerning one whom we all loved and honored, and that a copy of the same be communicated to yourself and family, with assurances of respect, and sincere sympathy with you in your great bereavement.

"Amid the general success of the Institution, God has ordained that we should hold this semi-centennial meeting of our Institution under the influence of the recent and quite unlooked-for loss of one of our number, who was the senior of all of us in his connection with this school of sacred learning. Rev. Dr. H. J. Ripley, so long a learned, laborious, honored, and useful instructor in the Institution, and to the last, both as Trustee and Librarian, so competent, and conscientiously faithful to his duties, is absent from his place among us to-day. We part with him with a regret in which only his own family, and the church in this place can go beyond us. While doing so, it is our prayer and hope, that in this most important field of labor, where

it has been our privilege and honor to be associated with this excellent man, we shall never cease to feel the influence of his Christian spirit, and cheerful, hearty devotion to the service of our Lord and his church."

Respectfully and truly yours,

GEO. W. BOSWORTH.

MRS. H. J. RIPLEY, Newton Centre.

A true copy of record.

Attest:

GEO. W. BOSWORTH,

Secretary N. T. I.

PUBLICATIONS.

The published writings of Prof. Ripley consist of several articles in "The American Baptist Magazine" and in "The Christian Review," one in the "Bibliotheca Sacra" (vol. 4), a sermon at the ordination of Rev. James Shannon, another at the ordination of Rev. Calvin Newton, on "The Characteristics of the Minister's Work," another, entitled "Hints on the Promotion of Piety in Ministers of the Gospel," preached before the Conference of Baptist Ministers in Boston, May 29, 1832, and the following more elaborate works: —

1. Memoir of Rev. Thomas S. Winn.
2. Christian Baptism: an Examination of Prof. Stuart's Essay on the Mode of Baptism.
3. Notes on the Four Gospels.
4. Notes on the Acts of the Apostles.
5. Notes on the Epistle to the Romans.
6. Notes on the Epistle to the Hebrews, with new translation.
7. Sacred Rhetoric; Composition and Delivery of Sermons.
8. Exclusiveness of the Baptists; Review of Rev. A. Barnes's Pamphlet on Exclusivism.
9. Church Polity: a Treatise on Christian Churches and the Christian Ministry.

He also edited "Campbell's Lectures on Systematic Theology," and Rev. Francis Mason's "Karen Apostle."

6495
R

LIBRARY OF CONGRESS
0 021 898 741 2